

1853

FIFTIETH  
ANNIVERSARY

1903



CHINCO  
PRESBYTERIAN  
MISSION

411 Sutter Street  
SAN FRANCISCO, CAL.





INTERIOR OF CHURCH.



3. Rev. W. Speer, D. D.  
4. Rev. I. M. Condit, D. D.

2. Rev. A. W. Loomis, D. D.  
1. Rev. A. J. Kerr.

# The Fiftieth Anniversary

of our Chinese Mission, which for many years has been under the direction of Rev. Dr. and Mrs. I. M. Condit, was observed on the evenings of June 3rd and 4th, 1903.

It was held at this particular time in order to have some of the officers of the Foreign Board present, as well as other delegates who had been attending the General Assembly at Los Angeles. Of the former, Rev. A. W. Halsey, D. D., one of the secretaries, was present both evenings, and gave earnest and helpful addresses, which not only cheered and encouraged the missionaries, but were an inspiration to the Chinese as well. Rev. Soo Hoo Nam Art gave a concise synopsis of the addresses in Chinese, in order that the native Christians might derive the greatest possible good from them. Judging by their alert attention and bursts of applause, they lost none of their effectiveness in the translation.

These services were a rare treat to the numerous lay delegates present. To be suddenly ushered into an Oriental audience—for the church was filled with Chinese men, women and children—and see and hear those recently come out of heathenism speaking and singing in the language of Canaan, and in a manner that left no shadow of doubt as to its genuineness, was certainly unique, and could but thrill the hearts of those who heard.

The idea of marking in this way this "Golden Anniversary" originated entirely with the Chinese Christians. But "the house of the Lord" must first be "put in order." To this end they freely contributed both money and labor; of the former several hundred dollars, and of the latter unsparingly, till the church was thoroughly renovated within and without, and new carpets laid in the aisles. Their enthusiasm and zeal was a pleasing token of their appreciation of what God has done for them through the ministrations of their ever faithful and much loved pastor, Dr. Condit.

On the first night there was a brief sketch of the Mission by the missionary; the reading of a paper on the Chinese Y. M. C. A. by Fong Doon, who was one of its charter members; a paper on "The beginning of the work among the Chinese women" by Mrs. Condit; an address on "The Station Work" by Rev. Soo Hoo Nam Art, who is assistant pastor; and a closing address by Dr. Halsey. This was a powerful plea for the evangelization of the world. The singing by the church choir and girls from the Home was greatly enjoyed. After the benediction, Chinese refreshments were served in Oriental style to the entire company.

The second evening found this large and now beautiful church filled again with an interested audience of Chinese and Americans. It is worthy of mention that the entire Chinese family attends church services, even to the baby.

It seemed most fitting to rededicate the renovated church, which was done, with prayer by Dr. Halsey. Then Dr. Sturge, missionary among the Japanese in this city, followed in a few well chosen words of greeting, finishing with an original poem. The paper on "The King's Daughters," by Mrs. Chang, was both well written and well read. Then followed a most effective and interesting address on "Progress in Woman's Work," by Mrs. P. D. Browne, who, by experience and ability, is master of the subject.

Rev. Ng Poon Chew, whom all like to hear, gave one of his characteristic talks. Dr. Pond, of the Congregational Chinese Mission, brought the kindly greetings of the other Missions. Rev. Dr. E. E. Baker, pastor of the First Church in Oakland, closed the regular programme with stirring words of cheer.

The Chinese Christians then served refreshments *a la American* of ice cream and cake, also oranges and bananas, to this large audience.

The following papers, read at the Anniversary, are given, in order to preserve a history of the Mission and of this memorable occasion.

ELLEN G. CHOWN.

# The Mission

REV. I. M. CONDIT, D. D.

Fifty years is a long time in California. We measure time here not so much by dates as by progress. We move forward a long way in fifty years.

This Mission is not only half a century *long*, but is also half a century *strong*. Into it has been put much life-blood of labors wrought, of treasure spent, and many dark souls made white and bright.

**OLD MISSION HOUSE** Over there at the corner of Sacramento street still stands our old Mission House, as one of the ancient landmarks of our city. If you look up you will see at its top the date, 1853, as the year in which it was built. That date has guided us in the observance of our fiftieth anniversary. But the Mission was really born the year before by the arrival of its founder, Rev. Wm. Speer, D. D., in **DR. SPEER** November, 1852. He still lives in Washington, Pa., where in honor and respect he is spending the last days of a long and useful life.

And I want to say right here that the Board of Foreign Missions not only established this mission by sending out Dr. Speer as its first missionary, but has ever since, during these fifty years, nobly stood behind the mission by its generous aid, wise counsel and warm sympathy.

Dr. Speer was first a missionary in Canton, China, where he learned the Chinese language and dialect spoken by the Chinese in this country, which enabled him to enter at once into active work. He built better than he knew when he founded this mission, as he only put four years of time into the work, when his health gave way; but they were strenuous years, in which he laid foundations that still stand. For many years after he left his name continued to be fragrant among the Chinese as "The Chinaman's Friend."

**DR. LOOMIS** His successor, Rev. A. W. Loomis, D.D., took up the work in 1859, and for thirty-two years wrought as only Dr. Loomis could. He was made of strong stuff, which never let go, and whom nothing could daunt. When I arrived here to join him, in 1870, I could only look at him and wonder

and admire. He had stood like a wall and battled with this trying, unresponsive work until the iron of inflexible strength entered into the very fiber of his nature. He labored away for those long years with unflinching courage and patient faithfulness.

## CHURCH ORGANIZED

In 1866 a church of twelve members was organized. An evening school was opened for teaching English, which the

Chinese were anxious to learn. This was used as a net to draw them in, that the gospel might be preached to them. During the flourishing school period in the seventies and eighties it grew apace, until as



EXTERIOR OF CHURCH.

high as one hundred and fifty scholars were in attendance.

## HARVEST TIMES

Harvest times have always been enjoyed. Eleven at each of two different communion seasons were added to the church, nine at another, and smaller numbers at every communion. As late as the year 1897 thirty-two were baptized, and fifteen of them we had the pleasure of receiving into the church at one time. During its history this church has received three hundred and ninety-three adults and eighty-one children into its fold, while if we

## NUMBER OF CONVERTS

include those received at the eleven stations which have been a part of this mission, it brings the number well up to a thousand souls who have been brought to Christ; not to mention thousands more who have been instructed and influenced by the truth.

**REV. A. J. KERR** In 1882 the Board sent out Rev. A. J. Kerr to join the mission, and he earnestly engaged in all the different departments of the work until his resignation in 1892. The old mission chapel became too strait to hold the school and the large numbers who came to the service, and in 1882 this building was purchased and fitted up in a manner suitable for our work.

**NEW MISSION  
HOUSE** This was the old First Presbyterian Church, which for their use had become too close to the Chinese quarters that were crowding around it, but for this very reason was just suited to our need. On the day of its dedication no less than a thousand Chinese were crowded within these walls, and many had to go away, unable to get inside the building.

**STAGES IN  
HISTORY** In looking back over these fifty years of the mission's life we find different stages in its history. Work began by going out into the highways and byways, and there sowing the good seed of the Word among them by tract and by speech, and by inviting them to our chapel and school. We found them on the arrival of fresh shiploads from China by the hundreds and thousands even, in the various Company houses, scattered over the floors as thickly as they could lie. Ah! it seemed like a hopeless task to ever be able to influence them for good. But from those very ones came some of our brightest Christians, who shall shine forever in the Saviour's crown.

**COLPORTEURS** Colporteurs were raised up, who went up and down the State preaching the Word, as did the Disciples of old. There rise up before me now the sainted Mung Mau, Shing Chack, Sit Moon and others, all converts of this mission, who visited mining camps, villages, towns, ranches and all the places where the Chinese could be found. They journeyed long, weary roads on foot, sleeping wherever they could find shelter, and preaching the blessed gospel as they went; sometimes to one or two by the wayside, in lonely cabins, or as they worked over their rockers in the mines; and sometimes to large crowds on the streets of the villages and towns where they gathered on the Sabbath.



4. Rev. Kwan Loy.  
1. Rev. Soo Hoo Nam Art.

3. Rev. Huie Kin.  
2. Ng Poon Chew.

Kum Lum, who went to Idaho and labored, was called "the best Christian in Idaho." Tam Ching, the silver-tongued, preached to crowded houses in the old mission chapel until death took him.

**ORGANIZED WORK** This primitive work gradually merged into the stage of more organized kinds in the form of schools, regularly established out-stations, trained helpers, systematic work among women and children, and a Chinese Y. M. C. A. Now we are in the still more progressive stage of Senior and Junior C. E. Societies, with all that belongs to them, a Circle of King's Daughters for work among women, a church choir, and missionary societies among both men and women for supporting native workers in China.

In the three churches which have been organized in San Francisco, Oakland and Los Angeles, we have had fourteen elders, nearly all of whom have been converts of the mission; and numerous others, too, have been converted in our mission, who have labored as helpers both in this country and in China.

**FOUR ORDAINED MINISTERS** And we are permitted to point with pride among our converts to four ordained ministers, who are not only f-o-u-r *four*, but f-o-r-e,

**KWAN LOY** *fore*-ordained ministers; for the Chinese make good Presbyterians. They believe "God has fore-ordained whatso-ever comes to pass." The first of these was Kwan Loy, who, when his employer offered to double his wages if he would return to work, said: "No; I have started out to preach Christ, and I will not turn back." For over twenty-five years he has been a faithful pastor in China. Another is

**HUIE KIN** Huie Kin, who for many years has been at the head of our Chinese mission in New York City. The other two are present with us, and from whom we expect to hear to-night and to-morrow night. One is Rev. Soo Hoo Nam

**SOO HOO NAM ART** Art. He was for a while pastor of the Second Church, Canton, where during his pastorate more than one hundred were received into the church. Now, since 1894, he has been my assistant pastor. The other one is Rev. Ng Poon Chew, who

**NG POON CHEW** is a graduate of our San Anselmo Seminary. He was for a time pastor in Los Angeles, and is now editor as well as founder of the first daily Chinese newspaper ever published in this country, and in many ways helps us in our mission work. He is Superintendent of the

Infant Sunday School, and also delivers many addresses and lectures far and near, in which he speaks by the side of our Governors, Senators, professors, ministers and lawyers.

**A NEW CHINA** Our mission is not only doing the work of gathering souls into the Kingdom in this land, but is also a factor in the work of helping to bring about a New China in their own land. Some of our young men and women are scholars in the higher as well as lower grades of our public schools and in our universities. Who can tell what influence they may yet wield in the regeneration of China? There are some among them from whom we have high hopes.

**PAGANISM A VISITOR** And let me say, *what might have been* if the Christian people of this land had been more faithful to this heathen people cast among us? Heretofore

Christian civilization had all the disadvantage of contact with heathenism on its own soil. Here, for the first time, paganism came a visitor to our shores, and to live in our Christian land. If we had been more faithful in living aright before them and in teaching them the gospel we profess, what, I say, might have been! But even as it is, many thousands of their lives have been

**A HOPEFUL PHASE** transformed by the power of Christ; and they are planting amid their homes in China the blessed gospel which they have learned here. This is one of the most hopeful phases of our work.

The Chinese in our land represent ten or fifteen millions of souls in the district from which they came, and as they return home they are helping mightily to weaken the power of idolatry in all that region, and build up in its midst a community slowly rising above the power of their superstitions. Our Chinese Christians of this land have built

**BUILT CHAPELS** several chapels entirely and aided largely in the building of others.

Dr. Noyes of Canton, several years ago, in speaking of the districts from which the Chinese in the United States came, says: "Twenty-five years ago there was not a Christian chapel or school in all that region. Now there are few places in these districts where there is not a mission chapel within a distance the Chinese can easily walk. Of these chapels we have six. Every one of these sites was obtained by the help of Christians who had returned from California. Of the thirteen native assistants who have labored at these stations, six were converted in California, one in Australia, and one received

his first serious impressions from a member of the Chinese Church in California on the steamer crossing the Pacific."

**SUN NENG CHURCH** Since this was written we have done more. One beautiful church in the heart of this dense region was built by them at a cost of six thousand Mexican dollars.

This is at Sun Neng. In it they are supporting a native pastor, as well as one in the city of Canton, and several colporteurs at different points.

More and more the hearts of our Christian Chinese are turning towards transplanting in China the seed which has been sown among them here. They nearly all expect to return to their own land to live and die. Few of them make



CHINESE PEDLAR.

**RETURN TO CHINA**

America their permanent home. Some one has said: "They do not even change their tailor or their barber while they stay here." And they are bearing back to their own awakening country the impressions for good or evil which they are receiving here.

What an opportunity has been ours! And though we have sadly failed of doing what we might have done, yet we have done something to counteract the wrong and give them the gospel to bear back in their hearts and in their hands. China is so far behind in the world's advance; but what we have done and are doing for them in our land has been and is no mean power in helping them toward overtaking us in the race of life.

# The Chinese Y. M. C. A.

READ BY MR. FONG DOON.

In 1870 a Chinese Y. M. C. A. was formed in our mission. The founders of it were my cousin, Mr. Fong Noy, along with our pastor, Dr. Condit. In our mission here is a central society, with about thirty branch societies in twelve different States of this country. Wherever we have a mission or a Sunday School, we seek to establish an association there. Since the beginning in 1870, more than a thousand members have belonged to our association. To join it is the first step out of idolatry, and into the religion of Jesus. Our Chinese people are very social in their nature, and this society is a great help in drawing us together and away from places of bad resort. We have a nice association room in this mission which we take much pride in keeping in an attractive condition.

Our society has a constitution and by-laws printed in a little book along with the Ten Commandments, Lord's Prayer and Creed. We have thirty-three rules which regulate the workings of our society, but I have only time to speak of a very few. The first tells about the name, and says, the object of our association being to do good, learn the doctrine of Jesus, love one another, and help each other to avoid temptation, it is therefore called *Ki Tuk Yau Hok Ching To Ui*—“Young Christians learning upright doctrine society.” Each new member entering the society is presented with a copy of the constitution and of the New Testament, as a badge of membership. If any member does wrong, or breaks the rules of the association, he is warned three times, and if he does not repent, is then suspended, and his name hung up on the bulletin board. If he truly repents and acknowledges his fault, he can become a member again, after his name has been hung up for three months. One rule forbids gossiping in the association. Loud talking is prohibited, and no games of any kind are allowed.

We hold services every Sabbath evening after church, for religious worship, mutual exhortation, and items of business. In this way, and others I cannot now explain, our society is made to work in harmony with the church, and for the object of having our young men become Christians.

We have, too, connected with our association a Young Men's Home. Members who are in the city for a time, or passing through on their way to or from China, and those who are without place or work, make this their home. We have it fitted up very neatly and comfortably. As many of us are here without our families, who are far away in China, it is as near a home as we can have in this country.

We will be happy to have all of you who can visit our association room in this building, and our Home, which is near by at 906 Clay Street.



THE CHINESE COBBLER.

## Work in Other Towns.

REV. SOO HOO NAM ART.

*My Dear Friends:* You have heard Dr. and Mrs. Condit and Mr. Fong Doon, and the good and interesting things which they have already said. It seems to me that there is not much more left for me to say. But still I will try to do the very best I know how, to tell you a few facts about our out-stations in California in connection with this mission.

**SACRAMENTO** The first out-station was begun in Sacramento in 1870 by the establishment of a Sunday School in Westminster Church. An evening school was organized soon after, and for many years the work was in a flourishing condition during its existence. Sixty-seven in Sacramento have confessed Christ as their Saviour, and thousands have received Christian instruction.

**LOS ANGELES** In 1876 our mission in Los Angeles was started by Dr. Condit. A few years later the mission passed into other hands. The Chinese brethren themselves raised twelve hundred dollars and purchased a lot on which, by the aid of the Board of Church Erection, a chapel was built at a cost of eleven hundred dollars. Since the founding of the Chinese church in Los Angeles more than one hundred members have been received into its fold. There are many interesting things connected with this mission, but time will not allow me to tell them to you in detail.

**ALAMEDA** In 1877 a Sunday School was started in Alameda, and not long after an evening school was opened. Later on it was moved into the parlor of Mrs. Flora J. Fraser, and taught by her without compensation. In 1891 an excellent lot was given to the Board of Foreign Missions by Dr. A. W. Loomis, on which, by the contributions of Americans and Chinese, a comfortable chapel was built at a cost of fourteen hundred and twenty dollars. Twenty-nine have been baptized, and others are expecting to join with the church soon.

**OAKLAND** In Oakland, before a regular station was opened, there was a flourishing Sunday School in connection with the First Pres-

byterian Church with seventy-five pupils and twenty-five teachers. A lot was purchased on which was erected a suitable chapel and dwelling. In 1878 a church was organized with sixteen members, of whom thirteen were from the First Church. This Chinese church, through all the passing years, has continued to maintain a vigorous life, and the opening century finds it still prosperous. One hundred and sixty have been received into the church since its organization.

In 1878 three Christian Chinese began **SANTA ROSA** a laundry in Santa Rosa, and in order to work for Christ, they co-operated with some Christian ladies. They started a Sunday School in the Presbyterian Church, and raised the money among themselves to pay for the rent of a small cottage as an evening school-house. In 1883, the pastor of the church, Rev. F. M. Dimmick, with his own money, bought a lot and on it built a mission-house. From this mission have gone out some earnest converts, who, in other parts of this country and in China, have exerted much influence for good. About thirty in all have joined with the church.

In the summer of 1882 an evening **SAN RAFAEL** school was started in San Rafael. For the last twenty years the church there has taken a very deep interest in the work, and the Chinese have paid the rent and all the expenses of the school. Last November a house and lot was bought. The cost and repairing amounted to nearly nineteen hundred and sixteen dollars. One-half of this sum was given by the members of this Mission. Most of them gave a whole month's wages, and some even more. At present the work is very encouraging. Nineteen have been baptized and received into the church. Mr. Chas. H. Fish has done much to foster this Mission, and contributed very largely to its success.

In 1885 a mission was established **SANTA BARBARA** in Santa Barbara, which is still in flourishing operation. Through the efforts of Mr. Adams a lot was secured and a neat chapel erected at a cost of thirteen hundred dollars, of which four hundred was given by the Chinese. Later they built in the rear of the lot an Association Hall and a home for themselves at a cost of six hundred dollars. Twenty-five have been received into the Presbyterian Church of Santa Barbara.

In 1889 a mission in connection with the **SAN DIEGO** American Church was begun in San Diego. Thirty-eight have joined with the church.

**STOCKTON** In 1890 a mission was begun in Stockton, supported by the Chinese and local church, and eleven have been converted there.

**SAN JOSE** We used to have flourishing missions in San Jose and Napa years ago. **NAPA** San Jose has had thirty-five and Napa eighteen church members. But on account of the decrease in the Chinese population, both places had to be given up.

The total out-stations have numbered eleven, and the total communicants between five and six hundred. Many of these men have gone back to China as lights to their homes. Some of them became preachers of the gospel.

Some of the best preachers and most skillful doctors now in our Presbyterian missions in the south of China were converted in our missions in California. One of these is Rev. Kwan Loy, as Dr. Condit has already said, who is now pastor of the Second Church in Canton City, and has seven hundred and twelve members. Another is Dr. To Ming, who has administered chloroform to the patients at the operating table in our large mission hospital in Canton for the last twenty-seven years. Dr. J. G. Kerr said that Dr. To Ming never lost one case during all these years. These two men, as I have said, are the fruits of this mission.

Our work sometimes has been under trying circumstances during these fifty years; but, as a whole, it is a great success. We are very grateful to the Board of Foreign Missions, which has supported this work so largely in the past. We thank the Presbyterian Church in the United States for sending us the missionaries. And we thank the good people in California, who have been trying so hard in so many ways to help our countrymen to learn of Jesus Christ, the Saviour of the world. Above all, we thank God for his blessings to us during these fifty years. And we pray that He will still bless our mission work in the years to come, that many souls of our countrymen may be saved.



## Work Among Women.

MRS. I. M. CONDIT.

Twenty-two years after old A' Ho, the advance guard of Chinese women in California, entered the Golden Gate my work as a missionary began. For the first few years of my connection with the mission only a very occasional woman came to the Sabbath services. There is a sort of

**LEGENDARY HISTORY** legendary history of women who came to the Mission House to be taught by Mrs. Loomis and others, and while we feel sure such efforts were made we find

no record of their special success. Three years before my introduction to the work, a children's day school had been opened by Dr. Loomis, taught by

**DAY SCHOOL** Mrs. C. M. Cole, and which was successfully carried on for thirty years.

This school was a radiating center for house-to-house visiting among the women, and wherever it touched the homes of the Chinese, a soul-saving influence was the result.

\* \* \* \* \*  
It seemed such a hopeless task to reach the thousands of Chinese women with the Gospel. At least six thousand women were said to be in Chinatown in those days, who were as much given to idolatry as though living in the heart of China.

What were a few Christian women among this mass of heathenism? You will appreciate better the gravity of the situation when I say that in that first year of desultory work, in all the multitude of houses where women lived

**THREE OPEN DOORS** as secondary wives or as slaves, but three opened friendly doors and listened while we tried to interest them.

\* \* \* \* We knew no word of Chinese, had no knowledge of their customs, and we know now how very imperfect was our book acquaintance with their religion. How utterly helpless we felt. After months of such unsatisfactory work, my Bible woman suggested that an invitation be given to the

**INVITED TO MISSION** women to the Mission parlors. By that time we were known as 'Jesus women,' and as such we gave the invitation.

Scores were invited, and three came! They were met at the street door and welcomed most cordially. They hobbled up stairs on their boat-shaped shoes, kicked them off as they entered with much apparent apprehension of

evil. They behaved in such grotesque manner that in our heart if not with our lips we said, "Can *any* good come out of this Nazareth? Two weeks later these same three women came, and brought with them five friends.

**FIVE VISITORS** One was an old woman with a blue cotton handkerchief thrown over her gray hair and tied under her chin. She was dirty beyond description, was an opium smoker, and the owner of the girls she brought with her. She spoke in *pidgin* English, and soon made us understand that she wanted to see the house. It was wonderland to them all. Everything was handled. The bed coverings were turned down, the bed springs examined, and finally to our horror, the dirty old woman stepped close to the bed, bore down upon it with all her weight and jumped into the middle of the bed. There she sat and teetered up and down until her curiosity was satisfied, and then allowed her friends to drag her to the floor. It was hard to endure. But we lived to hold delightful little prayer meetings in "the upper room" of one of the women who dragged her out of our clean white bed that day.

The second year we were welcome in seventeen homes, and later in the year at the request of one of the women we opened a "Mother's Industrial Class" where for years many women and children were taught fancy work, while they listened to the story of Jesus and His love. In the industrial part of this work we had valuable assistance from Mrs. Robbins, Miss Riversmith, now Mrs. Geo. P. Thurston; the Misses Belle and Sallie Patterson, Miss Jordan, now Mrs. Wm. Sea, and others. Of the Chinese women who attended these meetings many of the faithful ones can never be forgotten. Mrs. Loy Mong, my well loved Bible woman, had a history

**MRS. LOY MONG** in the mountains before coming to San Francisco, which reads like a romance. The legal wife, as she supposed, of a Boston mining man, she presided over his little cottage with its comfortable furnishings, cared for the chickens and the cow, and so lived a happy life for twelve years. One day her voluble Irish neighbor told her that she was not a *legal* wife. At once her innate womanly purity took alarm, and after frequent and persistent questioning she found it true that no law would call her wife. When her friend refused to make her his lawful wife she set the house in perfect order, put her American clothes carefully away in the drawer, donned her Chinese dress, and came to San Francisco to stay with her friend. No amount of persuasion, by letter, could change her decision. As his wife she would return, but in no other relation. She was

a woman of strong character, of quiet dignity, and quite an oracle because of her fund of general information. After she became a Christian her beautiful Christian character shone out in everything she said and did. She married a member of our church and died after a few years a triumphant death.

**BOARDING-HOUSE** Mrs. Cho See kept a boarding-house in a large stable loft in the rear of Gray's undertaking parlors on Sacramento street. She was a successful landlady for more than fifty boarders. She made money enough to purchase a second wife for her husband! These three lived in harmony until the young wife eloped with a more



attractive lover. Mrs. Cho See was tall and gaunt, with no attractiveness except a magnetic voice, a tender heart, and good strong common sense. She learned to use opium while preparing the pipe for her husband, but afterwards went to New York, took the opium cure, and returned to California for a time, and then went home to China, where we know she tried to live a Christian life.

**MRS. CHING YUEN** Mrs. Ching Yuen was the first Chinese woman to unite with this church. Her husband was converted first, and then his desire was to have A' Oi, his pretty, graceful wife, become a Christian also. Finally

she came. At a Sabbath evening communion service, at her request, I stood beside her as she took the obligations of the church. It was a great thing for her to be the *first* woman to join the church. Her form and features approached very near to our standard of beauty. She had an indescribable grace of movement, a sweet voice, and manners suited to any lady in the land. Others, too, attended those meetings of whom we have pleasant memories. Lum Sue, the wife of a merchant, became a Christian. A' Foong and Toy Yoong, two small-footed girls, always came carried on the backs of their servants. Two wives of Six Company men, and many others. Not all who came accepted the Gospel, but all enjoyed hearing the Bible stories.

These were the days when but few real wives came to California. Thousands were bought or kidnapped, and brought here for gain. None of these had any knowledge of their legal status in this country. All of them supposed, if they gave serious thought to their condition, that slavery such as theirs was recognized by our laws, and that bills of sale were legal and binding transactions which could be enforced by our courts. These were the beginnings of woman's work, and were full of arduous hand-to-hand and heart-to-heart labors.

Many women were taught to use the sewing machine. Lessons in hygiene were given in the homes, and sick children were treated with such simple remedies as a study of medicine in our school days brought within our knowledge. This was no mean factor in our equipment, even in those early days. Children were prepared for burial, and their ignorant, sorrowing mothers were often induced to pray with us, even though we knew they might kneel before the idol under heathen influence. There were secret believers then as now, some of whom we hope to meet "over there." The sympathy of the missionary was comforting, though they could scarcely understand why it was so. One little mother who had lost her baby very suddenly with croup said: "When I cry with you the tears do not hurt my heart, but when the Chinese come and cry with me the tears *burn* my heart."

It remained for a small company of Christian women to put in motion the machinery of law for the protection of these sad-hearted women. The crystallization of their efforts is the Occidental Board, with its Home for Chinese Women, which, like the Jewish city of refuge, or the church in medieval times, has given safe shelter to every Chinese woman who would escape from sin and lead a Christian life.

# Organized Woman's Work.

MRS. MARY FRANKE BROWNE.

(Twenty years President Occidental Board.)

Marvelous has been the transformation in the life and hope of Chinese women in San Francisco in the last quarter century. Behind closed doors, shut away from the light of the outside world, without joy in the present or hope for the future, their days were passed according to the customs of their native land. To-day, with rare exceptions, theirs are lives of freedom. This has been brought about in part by their children, who have heard the gospel, for of them as of our people it is true that "a little child shall lead them." This audience to-night shows the truth of these words. Husbands, wives and children sit side by side in this church, even though the children may be the once unwelcome daughter.

Let us note some changes. Contrast the Woman's Mission Home, as it was thirty years ago, with our commodious home at 920 Sacramento Street of to-day. In various quarters of the city Christian mothers are singing Christian hymns with their children, reading the Bible with them, and going with them to the house of God. A generation is seen serving God.

Our mission schools are teaching the children. The King's Daughters, in the special care of this church, carry comfort and cheer to the Chinese homes, while the pastor's wife finds ready helpers for the church work in these daughters of the King.

Miss Cameron, like her predecessor, Miss Culbertson, counts no toil by night or day too great for the uplifting of Chinese women, while hundreds feel the Mission Home has been a blessing to them.

It is not for the women of to-day alone for whom we toil. Each generation, in its turn, shares the blessing of those who hear of Him who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Hundreds have found this rest, and thousands through them will yet learn of Christ. The foundation work of this half century has been done. On this foundation let us, to-night, in this church made beautiful by the gifts of converted Chinese, resolve to build a noble home-life,

without which no nation can ever prosper—homes where the father and mother are one in Christ Jesus the Lord.

Nor does our work among the Chinese women end in this land. Women in far-off China have seen through our women who have gone there as Christian wives and mothers, that they possess something they have longed for and never found. Our work done for California women here, has brought Christ the Saviour to them there. A returning missionary told of a whole town in China transformed by the steadfast, consistent life of the young wife who went from our Mission Home.

What will our future woman's work in San Francisco bring to the women of China? Who can tell? We celebrate to-night the fiftieth anniversary of work among Chinese men. They had first to be taught that Christianity did not upset but uplift the women. Now obstacles have been overcome, thought has been merged into action, and we stand to-night—we stand upon the border land of a work for Chinese women, which will soon be felt to the ends of the earth. We have a right to expect success so long as we work in Christ's name.

In closing, we congratulate the pastor of this church, and rejoice in what has been done by him and those who preceded him. And we extend "the right hand of Christian fellowship" to the Christian men and women, who in all these long years have accomplished so much; and from our inmost soul we exclaim:

"Praise God from whom all blessings flow."



# King's Daughters.

READ BY MRS. CHANG.

Our Circle of King's Daughters was organized by our pastor's wife, Mrs. Condit, October 9th, 1893—ten years ago. There were five members. At the first regular meeting there were eight Chinese, two Japanese and two Syrians enrolled.

At present there are thirty-five members on our list. One of the Syrians has become the wife of a member of the Royal Family of England, and has her summer home in Baalbec and her winter home in London.

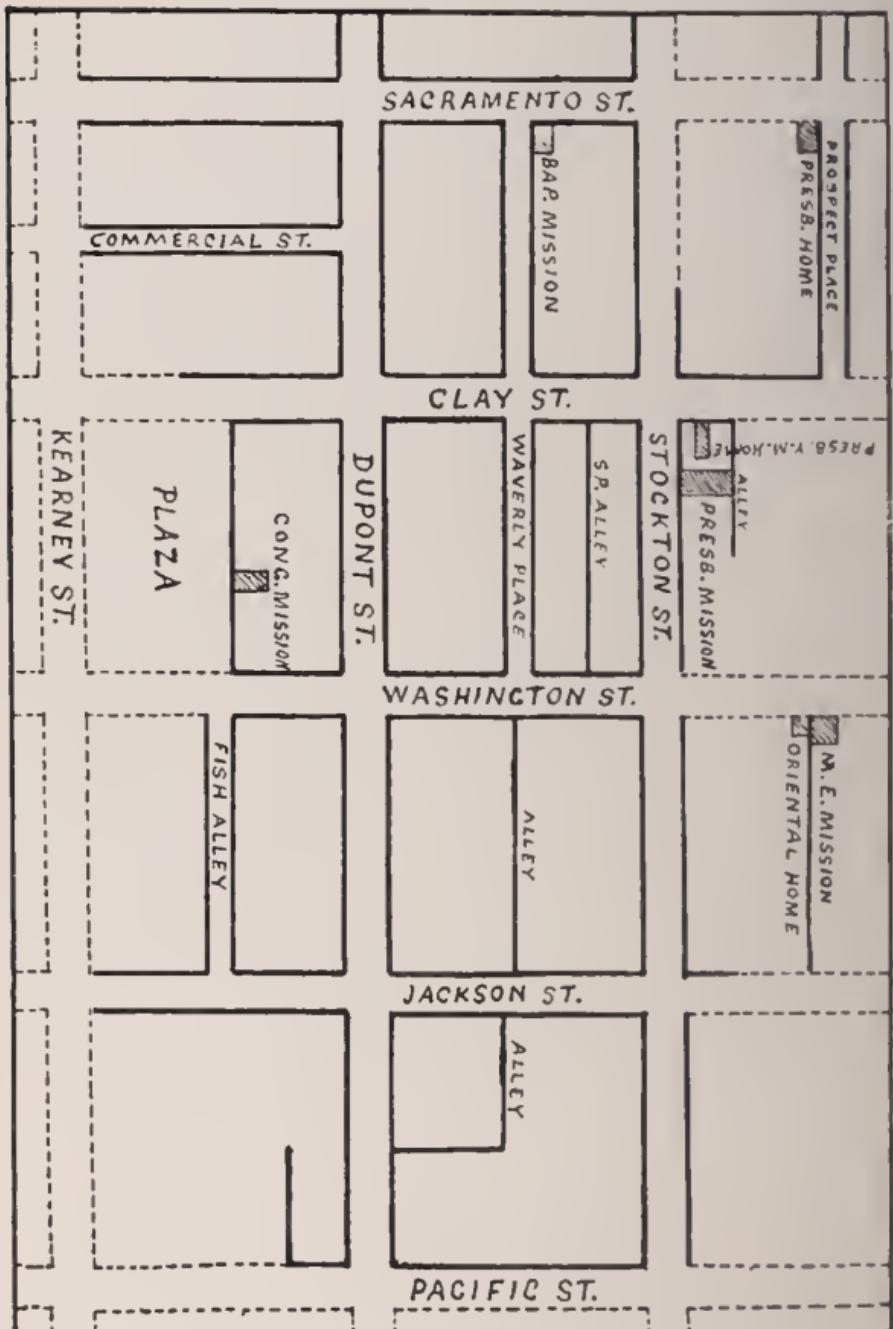
One Japanese married a member of Dr. Sturge's mission, and lives in Tokio, Japan. Two of the Chinese girls are married and living in Portland, Oregon. One married a native helper in the Christian Church, the other a prominent merchant. Others are married and living in various towns of the State. All are church members, and as such have duties to those who are not members. The object of the circle is to develop them into active members in the church.

A bi-monthly social is given in the church parlors, 911 Stockton Street, when the King's Daughters are hostesses and their guests are the heathen and semi-christianized women and children of Chinatown. There is always a good gospel program given by the members. Light refreshments are provided and served by the King's daughters.

We joined the International King's Daughters Society September 24th, 1902.

Two years ago we began to support a Bible woman in China, and as a result of her work the first year thirteen became Christians. Last year sixteen women and three girls of eleven or twelve years, and several small children, were baptized. One woman was seventy-three years old and another seventy-eight.

This year we have opened a school for girls at Kum U. A man who was converted in our California mission, a most godly man, is helping by giving three or four rooms—a large room for the girls' school, a smaller one for little boys, and a kitchen—and is making tables for the school. He bears all the expense of making the kitchen and preparing the rooms. His son's wife teaches the school. To meet the expense of the Bible woman, the school and the teacher, we pledge this year \$60 in gold. A Sunday School will be held in connection with this work for our sisters in China. Our circle is very happy in doing this work, and we hope you will remember us in your prayers.



CHINATOWN.



